

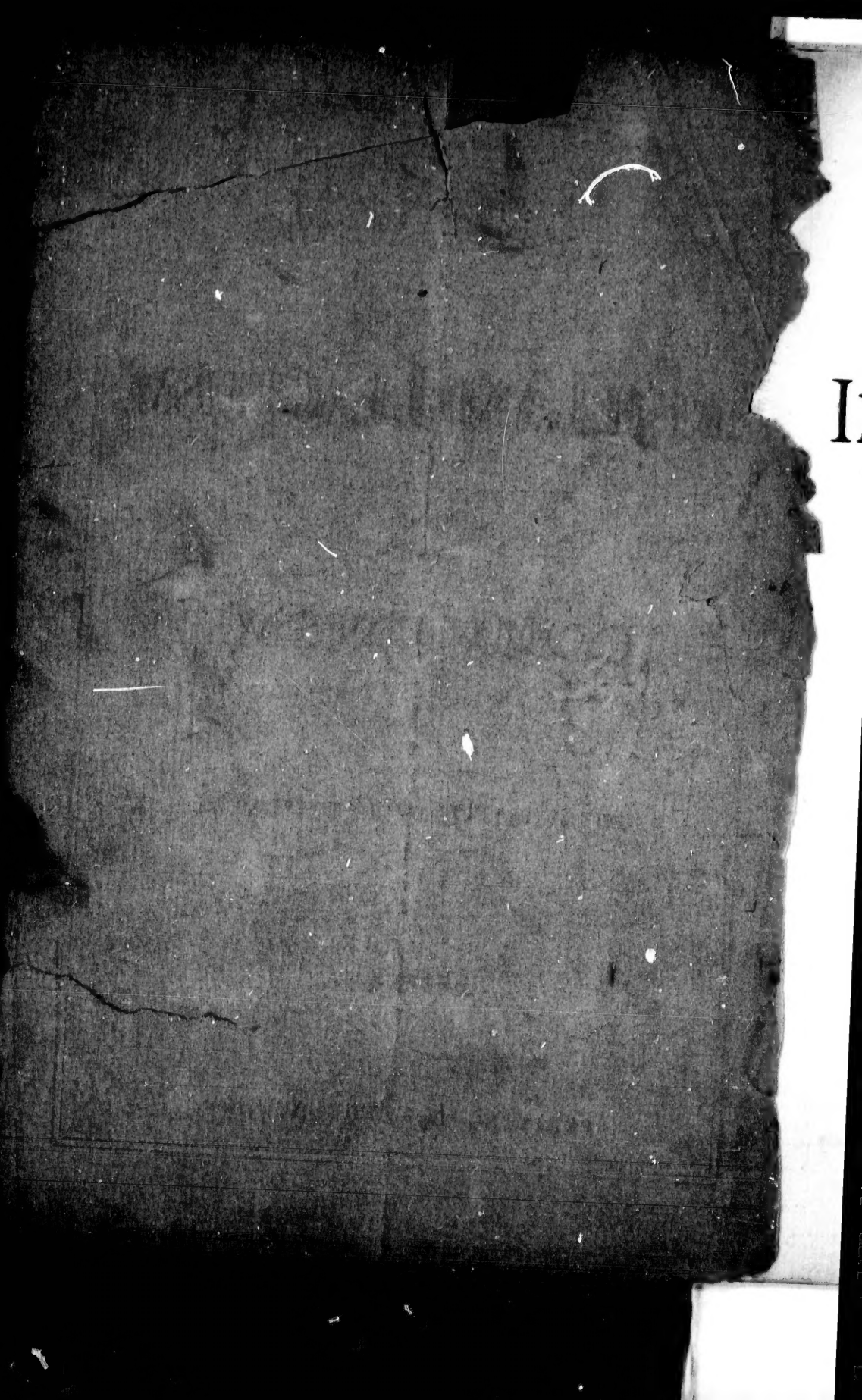
Box 35

FENIANISM,
IRISH LAND LEAGUEISM,
AND
COMMUNISM.

BY A NATIVE OF P. E. ISLAND.

1881.

PRINTED FOR THE AUTHOR.



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THE RESOLUTION OF SYMPATHY PASSED BY THE FORTY-SEVENth
AMERICAN CONGRESSMEN TO THE IRISH LAND LEAGUE,—A
REPROACH ON MODERN CIVILIZATION, AN OUTRAGE ON
NATIONAL COURTESY, AND AN ENCOURAGEMENT TO BLOOD-
SHED AND ANARCHY.—IRISH CHARACTER ANALYZED.—LAND
LEAGUEISM, FENIANISM AND COMMUNISM ONE AND THE
SAME THING.—THE LEASEHOLD AND FREEHOLD SYSTEMS
OF LAND TENURE IN PRINCE EDWARD ISLAND, FROM 1767
DOWN TO 1881, COMPARED AND RESULTS NOTED, ETC.

AS far back as sacred and profane history carry us, and down through the annals of ancient and medieval times to the present day, we read of the world being convulsed with civil, political and religious wars. Christian civilization has not in this—no more than in the barbarous ages—witnessed the turning of swords into ploughshares and spears into pruning hooks, but has, on the contrary, through scientific development, witnessed the invention of the implements of human destruction brought to a greater state of perfection than the world's previous history ever knew; and men now are as ready and willing to use them as they were the more inferior weapons of warfare in the dark ages.

The civil commotion now in Ireland, caused by the Land League, and the numerous branches of this organization in America—and indeed wherever a portion of the Irish race is to be found—are causing some excitement among law-abiding and thoughtful men in all parts of the British possessions. The recent action of the American Congress in passing “a resolution

extending sympathy to the laboring class of Ireland in their efforts to reform the oppressive tenant system," is to us, in this remote part of the Dominion of Canada, a matter of much surprise. Politicians—the world over—we all know, will do many strange things in order to catch the majority vote, but the State should be a social, as well as a political organization; and social amenities amongst the statesmen of heathen or Christian countries should be observed as among private individuals. There seems, therefore, to be a national inconsistency in any Parliament, Congress, or any other governing body—whose duty it is to maintain the honor of their own country by upholding the dignity of its laws, in the protection of life and property—passing a resolution of sympathy in behalf of a rising mobocracy—within the borders of a friendly nation—whose only object is to create a reign of communistic terror, dismember the British Empire and confiscate the property of its rightful owners to their own aggrandizement. The policy pursued by the greatest statesmen of the age is the abolition of territorial sectionalism, and the consolidation of Empires and confederacies, upon the principle that unity is strength. But Parnell, the political knave and agrarian agitator for the redress of Ireland's wrongs (?) differs from all such statesmen, in as much as, while his policy is that of national dismemberment, theirs is national consolidation.

The formation of foreign branches of the Irish Land League is just what might be expected of such an excitable and impetuous race as the Irish people. Amongst all races and nationalities, however, and in every community, there are always individuals to be found who are not only in favor of mob rule, but are in constant sympathy with the worst of criminals, it matters not how atrocious their crimes may be. Hence it is, that branches of the Irish Land League organization will find some recruits in every locality. But, unless such locality is in a fearful state of demoralization the really peaceful and law-abiding inhabitants always outnumber the rabble, and sooner or later will force them to the wall. Even in agrarian Ireland, at the present time, there is more than enough

moral worth, sound national sentiment and physical power, to crush the murderous and communistic "boycotting" mob—led by such knaves and modern Jacobins as Parnell, Davitt & Co.—out of existence, without the aid of a British soldier. We base our assumption on the fact that Ireland is represented in the British House of Commons by 106 members, only 35 of whom are of the Parnell faction, consisting of Land Leaguers, Boycotters, Fenians, Communists and Home Rulers; showing that over 3 to 1, or 79 per cent. of her representatives are opposed to the rule of an Irish mobocracy. Now we hold that the percentage of the population of Ireland, in this respect, grades according to her representative body in Parliament. And this being the case, *one-fourth* of the population of that country attempts to subject the other *three-fourths* TO MOB RULE. It may appear to many that *one-fourth* the population of Ireland is too small a percentage of revolutionists for that agrarian country. But it must be borne in mind, that, in addition to the better class of the Irish race, there is a very powerful element of English and Scotch in that land of conspiracies, who have taken the place of many of the native Irish malcontents that have gone abroad from time to time to swell the ranks of the grand Fenian army, and supply Land League leaven for the different branches of that Boycotting organization in "Irish America" and elsewhere. Parnell aspires to become King of Ireland, in which event he would, no doubt, seek to establish an absolute monarchy, in order to insure a permanent term of office for himself and his ministers. But even then his reign may be as short and end as ingloriously as did that of King James the Second, under more favorable circumstances. And it would never do for Parnell to establish an Irish Republic in Ireland, as it would not last through the first Presidential campaign. The new nation of Fenians and Boycotters would be in such a state of morbid national enthusiasm and political frenzy during this period, and the election riots would be so fierce, that by the time the election would be over, the electors would have evaporated like the Kilkenny cats in the fable.

Parnell's policy is like that pursued by the leaders of the Fenian raid into Canada, in 1866, to murder and pillage innocent people "for the redress of Ireland's grievances." That expedition of a murderous and communistic band of Hibernian freebooters, found favor in the eyes of many of the simple-minded Irish in America on that occasion, who, even to the servant girls of that class—many of whom had never seen Ireland—contributed their mite to the fund for the support of that glorious national enterprize. This they did in the same credulous and humane (?) spirit as hundreds of Parnell's dupes are now doing in assisting the Irish Land League to bring about all the horrors of a communistic and Fenian civil war in Ireland.

In one of Parnell's wild harangues at a banquet recently given him in Waterford, he is reported to have said: "When John Bull finds that he will have to pay £150,000,000 in the next four or five years to govern this country, he will think the English mode of governing Ireland very expensive." While at the same time he alludes in terms of derision to the presence of 7,000 soldiers being required to enable "Captain Boycott" to gather "£100 worth of potatoes, turnips and hay." What expressions of patriotism from a member of the British Parliament, and the aspiring ruler of a Kingdom! During these "four or five years" of enormous expense with which Parnell threatens the British Government, amidst a reign of terror, we are to infer—although he has not directly expressed it—that murders and other atrocious acts are to increase the calendar of crime in Ireland in the same ratio as it has been increased since that political maniac first took the field. We may boast of our civilization, and the exercise of the privilege of the freedom of speech, but when Parnell can boast of being able to bring about such disastrous results to the people of Great Britain by the abuse of this liberty, it is time that all Governments curtailed such privilege, when used for the purposes of inciting to murder, sedition, treason and anarchy; and, for the maintenance of peace, protection of life and property, offer a handsome reward for the heads of all such dangerous men. The

sacrifice of one life to save a nation from all the calamities of civil war, should be classed among the most humane civilizing agencies of modern times. This would be the sacrificing of a few lives for the salvation of the many, and not the many for the benefit of the few. Parnell's policy is to sacrifice the whole British nation for the benefit of a mobocracy of agrarian Fenian malcontents and Communists.

It is in this particular that his policy, and that of the leaders of the Fenian raid into Canada in 1866, agree. By what other class of electors could such men as Parnell be returned to Parliament than by Land Leaguers, Fenians and Communists? The formation of opposing political and religious factions in Ireland—however much this is to be deplored—has long since become a stern necessity for self protection in that country. And since the emigration of the lower order of the Irish peasantry to America and to other countries, it has become a necessity to establish the same opposing politico-religious factions in these countries, to counteract the turbulent and rebellious propensities of this Irish rowdy element. We have read of the religious fanatic in the United States, who sacrificed the life of his innocent child, in a fit of religious insanity, for the glory of God. But Parnell and his followers, in their national or political frenzy, seek to perpetuate the commission of the most revolting of crimes against their country and kindred for the social, moral, and financial elevation of mankind. And such is the credulity and intense depravity of the lower order of the Irish race, that they will be led into such horrible acts by designing demagogues for the honor (?) of their country.

In the human family there is a great variety of character, and as great a diversity of opinion as to what is right and what is wrong. Phrenology and physiognomy are sciences which profess to solve the mysteries of this problem. There can be no doubt but the phrenologist and physiognomist base their analysis of human character upon a right hypothesis. For the vast differences in the dispositions and opinions prevalent will naturally lead one

to believe in the theories which these sciences teach. There are as many differences of opinion and of temperament running counter to each other through the human family, and in the human mind, as there are varieties in the outlines in the physical formation of the human head. It is well that such is the case, for upon these qualities the balance of the opposing forces between barbarism and civilization is hinged. And as the balance of power among nations is held by those who are foremost in civilization, so also does the principle of right hold the controlling power for good amongst the majority of mankind. If it were otherwise there never would have been a healthful advancement in civilization. Mankind is born possessed of every characteristic, politically, socially and intellectually, from the philosopher and statesman down to the drivelling idiot. And religiously, from the most devout saint, down to the most heinous sinner. A man may possess many fine traits of character, but the rapid development of one obnoxious propensity may over-rule all the good qualities and cause him to end his life in disgrace and ruin. Hence it is that there are so few of us possessed of good judgment and well balanced minds.

There is also among the white, as well as the colored races of the earth, a vast diversity of disposition and temperament. In some races, as in individuals, the spirit of restless lawlessness and barbarism run riot ; while in others there is a natural tendency to contentment and to a law-abiding civilization. We will take for example the English, Scotch and Irish peoples. The principal characteristics of the Englishman are his firmness and force of character in holding all he can get in an honorable way. He is also a contented and loyal citizen, and for some centuries at least, has regarded the plotting of assassinations with a loathing and horror natural to himself. The Scotchman is cool, cautious, persevering and brave, and never engages in anything without first weighing the consequences in every detail. He is peaceful and loyal to the flag of his country, and when forced to fight he is irresistible and knows no fear. Although the Irishman is frugal, generous,

jovial and warm hearted, and true to the nation he serves in foreign wars, yet his hasty, impetuous and restless temperament overrules his better judgment, as well as all his other good qualities, and renders it an easy matter to incite him to engage in riot, plotting, rebellion, and assassination. Thus it is that a larger percentage of the Irish are always to be found engaged in lawlessness than of any other race of people on the face of the globe. The assassination of the late Hon. Thos. D'Arcy McGee, in 1868, for his loyal support of British connection in America, was the result of plotting Irish Fenian assassins on this continent. But the ignominious death of the fiendish murderer of that statesman, combined with that of some of the Fenian raiders on Canada, in 1866, put a damper, at least for a season, upon the favorite and congenial pastime of these ruffians on British soil in the New World.

Ireland alone, therefore, lacks the element of self government, and would, if left to herself, be always subject to civil commotions, bloodshed and anarchy. The past history of the Irish people, wherever found, abundantly proves this assertion; yet, there are those who tell us that all races of men are equal, morally, socially, and the Communist says, should be financially. The American Congress endorses the latter, by passing a resolution of sympathy with them in their attempted agrarian enterprise. It is not the really worthy class of the peasantry of a country who cause national troubles, but the dregs of humanity.

Fenianism, Communism and Irish Land Leagueism, are one and the same thing, forming a compound of red republicanism, whose object is to establish a reign of terror and national anarchy, in order that its mobocracy may divide their ill-gotten plunder among its agrarian subjects.

Every nation, it matters not how well it is governed, has its internal troubles. Even the American Republic—which is noted for her free institutions—has had since her great civil war her proportion of those civil commotions. Her Indian subjects are

continually in arms against her government, notwithstanding the many millions of dollars she has paid them during the last century for territorial claims. Besides she has spent millions more, and the sacrifice of tens of thousands of men in waging war against those savage races for carrying out their communistic idea of murder and pillage. In her labor strikes, too, she has witnessed the brutal and murderous assaults of a ruffianly mob on Chinese emigrants, when the over-crowded state of their own country had rendered their immigration "to the land of the free" a humane necessity. She has also seen the railways of the country taken charge of by a ruthless mob, a vast amount of property by them destroyed, and the soldiers of the Union driven into a railway station and burned alive in the presence of a force of the State militia, (composed of the same rowdy material as the rioters themselves,) who had been called out for the defence of life and property, and refused to fire on and disperse the mob, when ordered to do so by their officers. But in all these civil commotions the Parliament of England did not "move a resolution of sympathy to" these brutal savages. And had that body done so, it would have justly incurred the contempt of the law-abiding people of all civilized nations.

The American Republic is partly governed by a mobocracy. The legal authorities of that country are, in a sense, powerless in the enforcement of her criminal laws, and lynching has been resorted to in almost every State of the Union. Prisoners who are arrested or incarcerated on criminal charges, as well as those who are suspected of such crimes, are taken by mob force from the hands of the sheriff and jails, and executed without trial. It is not to be wondered at, therefore, that both the American Congress and some of the State Legislatures, as well as her Fenian Land League agitators, manifest their envy toward England in her ability to cope with Irish mob rule. Moreover, the Irish vote in the United States holds the balance of political power in that country, and were it not for the presence of the German and other foreign national elements, the American Republic to-day would be totally

under an Irish Agrarian Home Rule system of government. Parnell may well call the American Republic "Irish America!" The pandering of Congress, State Legislatures and United States orators to the Fenian communistic faction of Boycotters and Land Leaguers, is a clear case wherein the national dog being unable to wag the national tail, the national tail wags the national dog. But any nation that will so far yield to mob rule as to render life and property insecure, the destiny of that nation, whether it be a monarchy or republic, will sooner or later be numbered with the falling empires.

Capital is more essential to the existence of a nation than labor, for a country without capital will languish, supposing it can count its laborers by the million. Moreover, wealth is the very bulwark of national power. A country rich in means can always obtain the men. It is the wealth and enterprise of Great Britain, combined with her intelligence, christian civilization and great political freedom, that has enabled her not only to maintain her prestige and proud position among the nations of the earth, but has even placed in her hands the balance of national power. The principal element of power then in the United Kingdom is her vast wealth, while next in importance is the vigor, enterprise and loyalty of her people in peace and war. But confiscate the wealth of the rich, for the benefit of the Fenian malcontents of humanity, as that agrarian fanatic, Parnell, is trying to do, and poverty will soon take the place of wealth, as is now becoming the case in Ireland, where men of means, because they are land proprietors, are forced to leave the country, notwithstanding the fact that they had invested their respective incomes in the employment of labor. In the sixteenth and seventeenth centuries, Ireland possessed many factories, but so utterly unsafe was life and all sorts of destroyable property, that capitalists fled from that country of agrarianism, and took refuge in England, where both life and property were more secure; leaving the *land* behind them, the only property that could not be destroyed by mob violence.

Monied men will never invest their means in a country where a Communistic mob aspires to rule by "Boycotting," murder and pillage. Assuming, for argument's sake, that rents may be high in some parts of Ireland, and that the tenantry on some estates have just cause to complain, it has yet to be proved that this state of affairs is not more productive of good than of harm to the people of that country. There is always something required as an incentive, whether imaginary or otherwise, to cause people to emigrate from an overcrowded country, in order that they may better their condition. And if it had not been for some such incentive (a supposed grievance) as the Irish system of land tenure, there might have been tens of thousands of people in Ireland to-day, cooped up and living in a state of abject poverty and wretchedness, whereas, having emigrated to foreign lands and outlying British possessions, they have not only amassed, in many instances, immense wealth for themselves, but have sent millions of dollars from those countries to their friends to aid them at home or to assist them to emigrate. As small and as isolated as Prince Edward Island is, there are many such instances known to the writer. Indeed, the industrious English, Irish and Scotch emigrants, who arrived in this Province from the Mother Country within the last forty years, many of whom, possessed of small means, settled on greenwood farms, working under greater disadvantages than the native Provincials—for chopping down the forest and clearing the land was a new occupation to them—are now among the most wealthy farmers in this Colony. Many, or mostly all of those people settled on rented land, as there were only a few Townships out of the sixty-seven in the Island free or Government land at that time: the lands of nearly the whole Province having been disposed of in 1767 to officers of the British Army and Navy for services rendered by them to the nation. Hence this Colony was under a landlord system of land tenure, in many respects similar to that of Ireland, from that time down to 1875, at which latter period all the remaining proprietary estates in the Island became the property of the Local Government. I refer to this in order to

show in the course of my remarks how both the leasehold and freehold systems have worked in this Province.

The usual terms of settling upon an improved farm under the leasehold system of occupation was, that on taking possession of, say, 50 or 100 acres of land, the tenant came under a rental of from three pence to one shilling currency per acre, or equal to, or ranging between \$4 and \$16 per 100 acres. The latter, however, was the usual or average rent; but rates of rent and conditions of leasing depended upon the will of the proprietor. The settler having little or nothing to pay on taking possession of his new domain, could, if he was possessed of any funds, apply it to the improvement of his farm. Whereas, if he had been bound to purchase, instead of renting, he would have exhausted his means, and perhaps before all his installments were paid, would have lost both his farm and improvements, as many have done both before and since the operation of the "Compulsory Land Purchase Bill of 1875" came into force:—to which subject we will again return further on. One of the conditions of the leasehold system was that the lessee was not to destroy the timber on the land for any other purpose than for use on the premises; while under the present Land Purchase Act, we believe, a settler can purchase a farm, destroy all the valuable wood upon it, and move off before his term of purchase expires, and leave the land on the hands of the Government, of much less value than when he first bought it.

This Island was for the last fifty years, or from the arrival of Irish emigrants, the scene of just such a land agitation conducted by some scheming politicians, accompanied with an occasional resistance to the payment of rent by the tenantry, as that which curses Ireland through Parnell & Co. to-day. Election riots were common, and some of these were serious. That known as the Belfast riot of 1847, was more so than any other in the history of the Island. It assumed a politico-religious phase, and was between the Irish Roman Catholics and Highland Scotch Protestants, all emigrants from the Old Country. The Irish on this, as well as on other riotous occasions, were the aggressors.

The contest was fierce, the Irish being armed with shillalabs specially provided, it is said, for that purpose, while the Scotch armed themselves with such weapons as the worm or rail fences in the neighborhood of the battle ground afforded. Besides quite a number being killed on both sides, there were between eighty and one hundred men wounded. The Scotch were victorious.

By an Act of the Provincial Parliament, passed a long time previous to this riot, the Island had been named "New Ireland," and hence the attempt at a christening ceremony. Election riots, those times, were also prevalent in the adjoining Provinces, wherever Irish emigrants had located themselves in any considerable numbers. And so inherent was the spirit of rebellion and agrarianism in them, that at one time in the Island the old settlers had reason to suspect that a general rising of the Irish Catholic malcontents was in contemplation to carry out Irish land league principles, when a division of farms and other property was to have been made among the aggressive victors. This also would have been an act of patriotism for the redress of Ireland's wrongs! It was during such times that Orangeism was rendered a necessity in the New World, and became firmly established all over British America, the Irish Orangemen from the Old Country forming the nucleus of the Order on this side of the Atlantic. And although there have been some disturbances in consequence of the 12th of July celebrations, yet the existence of this organization has caused the gradual decline of Irish Fenian aggression in this Dominion. The same power has kept a check upon it in Ireland for nearly two centuries. I may here add that previous to 1829-1830, the Irish Roman Catholics had not been allowed to exercise the privilege of the election franchise, neither in Great Britain nor in her Colonies, for a long period. And this is the way in which they celebrated their political freedom abroad by an occasional jubilation of aggression and rowdyism. It is needless to say that this, with other political disabilities, had been imposed upon them as a punishment for their persistent treasonable conspiracies and plotting against the British Government, as well as all law and

order. No race of men so restless, ungovernable, violently excitable and agrarian in principle, should ever be allowed to exercise the privilege of the elective franchise until they learned to do without marring the peace and prosperity of the country in which they lived. Nor should ~~Romanish~~ ^{Irish} agitators be allowed the full exercise of liberty of speech in making dupes of such, when a sacrifice of peace, justice, blood and treasure, are the inevitable results of the abuse of these powers.

In 1767, the year in which the lands of this Colony were granted away, one of the proprietors was appointed Governor of the Island. Previous to this, and from 1763 to 1767, it was under the government of Nova Scotia. The original grantees were bound under certain conditions to settle their respective estates within a certain time, and being unable to do this, escheat advocates, or Land Leaguers raised the celebrated and historic "Land Question," which assumed many phases from that period down to 1865, when it culminated in a "Tenant League," whose leaders were of the Parnell stripe. It was not, however, a wide-spread organization, and only assumed a rebellious phase in one or two sections of the Island, and after a few acts of open resistance to the payment of rent, and a defiance of the enforcement of the law, two Companies of British Regulars appeared on the scene and nipped the communistic bud before it had any further time to germinate.

This organization was composed of the malcontents of different kindreds and creeds, who had become the dupes of political agitators and demagogues. It was, however, scattered to the winds, and some of its leaders driven into exile. Meantime some of the proprietors became disgusted and sold their estates to either the Government of the day—under the provisions of the *voluntary* Land Purchase Bill of 1853—or to their tenantry. But the result was the same in these cases as it has been and is under the *Compulsory* Land Purchase Act of 1875, many having since then been dispossessed for failing to fulfill their engagements according to the conditions of purchase. Many tenants under the leasehold system of land tenure, who were able to pay a paltry

item of rent yearly, were now unable, under a freehold system, to pay heavy annual installments, although those latter payments were limited to a few years. These remarks are intended to apply chiefly to the period between 1865 and 1875. In 1875 the Compulsory Land Purchase Bill, to which I have before referred, became law, when the balance of the proprietary lands fell into the hands of the local Government, when, as has already been stated, that body sold to the tenantry the fee simple of their holdings. But, as in the cases previously cited, many have failed to meet their engagements with the Government, and as I write the "Royal Gazette" teems with Precepts issued against delinquent purchasers, while the local government opposition Politicians and Press, to win votes for their party, are crying Shame! at the Government for enforcing a just payment of debts. Meantime, meetings have been held in some of the delinquent districts, and resolutions passed for the extension of the term of purchase six years beyond the previous limit.

I have cited this Island as an example to show that the class of men who did not pay their stipulated rent will not pay for their lands by purchase. They are the class of persons with few exceptions, who are Land and Tenant Leaguers, possessed of communistic ideas, and who would sooner engage in rebellion and anarchy than try to acquire wealth by the exercise of energy and honest industry. In all ages however, right will prevail, and Governments and Nations will have to look to the protection of the lives and property of the most worthy citizens. There is never any trouble with the industrious class of a community. It is always the drones who cause trouble. When labor strikes occur the promoters of the trouble are always to be found among the indolent and lower order of laborers.

When political demagogues and "tenant leaguers" were clamoring for a compulsory land purchase act, under which land proprietors would be forced to sell their estates to the Government, they completely lost sight of the fact that such compulsory sale by the proprietor meant forced purchase to them, (the tenantry,) with all

the accompanying troubles incident to over-strained financial resources.

Prince Edward Island is the only British province in America that has been under a leasehold system of land tenure, and it was under that system for over a century. Notwithstanding its isolated situation, it contains, in proportion to its size, a larger area of cultivated land, and a larger number of inhabitants per square mile than any other province in the Dominion of Canada; and its really industrious farmers are the most independent class of agriculturists in this Dominion. Yet to-day a large proportion of those who paid rent are the most wealthy of any. These are the men who paid little or no attention to political agitators of the "land question," attended to business and paid their rents as they became due; and who have paid in full for their lands. But many of these farmers would have rather kept on paying rent and left their surplus cash at interest, than pay the fee simple of their respective holdings. Hundreds again have mortgaged their farms to fulfil the conditions of purchase, and many have but slim hopes of ever being able to release them. While many more in their efforts to pay for their lands have neglected the payment of other debts, and as a consequence business men have been put to a vast amount of inconvenience. The result has been, that never before in this Island has there been so much litigation, in enforcing the payment of debts, as there has been since the compulsory land purchase bill of 1875 swept the renting of proprietary land out of existence, and inaugurated a *forced* system of land tenure by purchase, on all the tenants. It must be admitted that since the freehold system of land tenure in this Island has taken the place of the old leasehold system, the tide of emigration has never before set so strongly from her shores, while not a few have already moved into the towns and fishing villages, there to eke out a miserable existence. Here they pay as high, or perhaps a much higher rent for the bare walls of a miserable habitation, than they formerly paid for a hundred acres of land, which supplied them with fuel, if they made no attempt to

cultivate the soil. This fact is sufficient to convince every man of discernment, that no system of land tenure can be devised to encourage agricultural industry or to ameliorate the social and financial condition of a certain class of subjects, who are to be found in every community, country and clime. There is a class of pretending farmers in Ireland, as well as in this country, who either through lack of enterprise, energy, industry, or through incapacity, are utterly unable to manage their own affairs; and the only way to ameliorate their social and financial condition, is to place them under the supervision of competent overseers. All soldiers don't possess the necessary qualifications for Generals. There are many men who are faithful laborers, when under the superintendence of others, but utter failures as such when left to themselves. The wretched condition of some farms and premises in all countries is ample proof of the latter theory. These are the men, however, who make dupes for scheming politicians, and become Land and Tenant Leaguers, and clamor for a freehold system of land tenure by purchase. Many are under the impression—judging from the way in which the forced system of land tenure has worked here—that if it were introduced into Ireland it would soon rid that country of a most indolent and miserable class of peasantry, and abate a great nuisance to the British Nation.

Our Micmac Indians are morally and socially the same now as they were centuries ago. The wigwam and birch bark canoe are the same in design as though these people had never witnessed any advancement in modern architecture. These aborigines are however peaceable and industrious citizens, in their way, and have never suffered from the intrigues of political agitators. But had they possessed the privilege of the elective franchise, we have no doubt that ere this some ambitious politician, like Parnell, would have manifested his political sympathy for them, by inciting them to leave their natural vocation and engage in insurrection against the government, for the redress of their low social condition, and thus would have been added, like the Irish Land Leaguers,

to the grand army of indolent malcontents, communists and "dead-heads," who try to live on such sympathy!

When governments have the management of land property, it becomes a source of corruption to the state, through trading politicians. When the "ins" attempt to compel delinquents to pay their debts, the "outs" sympathetically cry "Shame on your tyranny,"—and even go so far as to say they (the delinquents) should have their lands for nothing! Hence it is that when private individuals have the management of these affairs, there will be more fair play and honesty practiced. The really industrious class will rule then, instead of the drones and delinquents, while none will escape the payment of just debts, through the influence of their votes.

Governments, whether state or federal, should be free from the direct management of matters in which the vote of a certain clique of malcontents will influence those governments, in a great measure to legislate against, instead of for the welfare of the really worthy masses of a country. As the present property tax in this Island is much heavier proportionally than the old "land tax," there will be a proportionate increase in the number of delinquents under its operation, and will thus be an additional source of corruption by trading politicians for ages. Only think of governments assuming the collection of house and land rents in towns and cities—under universal suffrage—instead of allowing the tenant and proprietor to make their own bargains and the latter to collect his own rent. Why the upshot would be if such were the case, that a greater number of "dead-heads" would never make an effort to pay their rents! They would depend upon political sympathy and on their votes, as many are now doing in this Island, while evading the payment for their lands, and of their poll and property taxes. In Ireland the same principle would exist, if the lands became Crown property, instead of the property of private individuals.

We have seen in our towns and villages, numerous instances of men purchasing "town lots" under a five years term of agreement

and building houses upon those lots, who, after the term of purchase had expired, were forced to leave all because of the non-payment of either principal or interest. But not a word of sympathy was expressed by politicians for their misfortune. And why? Because the government of the day could not be embarrassed by such a sympathetic howl. If those same parties had rented instead of having purchased their lots as many did, they could have enjoyed their cottages, by keeping the paltry amount of rent paid up, without interruption or much effort. But their means were not such as to enable them to build cottages and purchase their lands. Hence it will be seen, that their position under the purchase arrangement, of "town lots," is much worse than that of a leasehold system of land tenure. This example holds good with respect to the occupation of farms on the same principle. Too much legislation is bad for wholesome laws. The laws for the protection of life and property, as well as for all parties concerned in mutual agreements of legitimate business transactions, should not be tampered with to suit the whims of a certain party, but on the other hand, should be held as sacred as that of the marriage contract. The idea of the laws relating to marriage contracts being continually tampered with to suit a few matrimonial malcontents who don't live happily when these laws satisfy the general majority in that state could never be tolerated. No law forces one individual to accept another's terms in any ordinary business matter. When a merchant offers any article of merchandise at a certain price and a customer purchases at that figure, would it not be socialistic in the extreme, for that purchaser to seek by the aid of legislation to escape payment of the whole or any part of the amount due on the transaction. Yet such is the principle of Irish Land Leagueism, as adopted by the leaders of that Fenian Mobocracy. And, because their terms—pay what you like or nothing—are not accepted by the owners of property, they (the owners) are subjected to all sorts of agrarian outrages, and a general reign of communistic terror is brought about in order to enforce submission.

Under the leasehold system of land tenure in this Island, previous to 1875, although the tenant was bound by his lease to pay the paltry amount of Government tax, called "quitrents," which was on all lands free and leased, being six shillings and eight pence old currency, or equal to one dollar and eight cents per 100 acres, or a little over *one cent* per acre per annum, for all lands settled. Yet, there were many freeholders whose lands were sold by the Sheriff, and the occupants ejected for the non-payment of this small tax as ever there were dispossessed for the non-payment of their regular rent to the landlord. Moreover the landlords had to continually watch the list of lands on each township of the Island, liable to forfeiture, and in order to save their property from the Sheriff, were obliged, in many cases, to pay this tax themselves.

In 1877, two years after the purchase by the Government of the then remaining Proprietary estates—the present property tax came in lieu of that tax, the rate of taxation being according to an appraised or assessed valuation of taxable property. This is called the "tax curse" by the local opposition and the number of delinquents under its operation is legion, and will always continue to increase on the political sympathy of the *party out of power*.

Here then are the two sides of the land question presented, with P. E. Island as an example,—a fair basis of comparison of what Ireland would be under a change of land tenure similar to our own. And in view, we presume, of framing an Irish Land Purchase Bill similar to ours of 1853 or 1875, one of the Irish members of the British House of Commons, has recently asked the Under-Secretary of State for the Colonies for papers relative to the final settlement of the land question in this Island, and for information as to its practical working. Basing our assumption, therefore, on the pretensions of the Irish Land League being genuine, that "they (the Irish tenantry) wish to pay what is fair and just for their lands," we have a glimpse of the great boon that Parnell is going to confer upon the Irish tenantry, which in failing

to accomplish, he threatens to sacrifice Great Britain to the tune of "£150,000,000 during the next four or five years." A forced system of purchase in houses or lands, or of anything, is a most tyrannical one; and when such is forced upon a large majority by a small malcontent minority it becomes barbarous in the extreme. Such has been the case in this Island, by the introduction of the freehold or forced purchase system of land tenure; and will be the same in Ireland if Land Leagueism bears its legitimate fruits. Yet to aid this humane organization of Fenian malcontents, foreign branches of the Irish Land League are established on this continent, and all Irish Yankeedom is wild with sympathetic excitement, for the redress of Ireland's wrongs. But the combined faction of Communists, Irish Land Leaguers, and Fenians are no more fit to rule Ireland in this century than the Jacobites and malcontents who ruled it for a period in the reign of King James the second. For a time in this reign Ireland was under the benign influences of Irish home rule. She possessed a Parliament, but there was neither law nor government. The mob ruled supreme, and robbers were lords of all they surveyed. Even the armies of James,—composed chiefly of the "scoff" of Ireland and other parts of Europe,—were allowed the special privilege of marauding and plunder, in order to make up deficiencies in their pay. The country was in a state of devastation and ruin. Men who went to sleep at night rich in flocks and herds, awoke in the morning to find themselves beggars. The principles of modern Irish home rule are the same now as they were then. The Irish Land League and Home Rule party, notwithstanding their professions, seek to rob the owners of land in Ireland of their rents and estates, for the benefit of the subjects of Parnell's agrarian mobocracy.

As well may any agrarian faction of "boycotters" Fenians and Socialists move for the abolition of the system of house and land tenure by rent, in cities and towns,—under a promise-to-purchase arrangement,—as to ask for what the Irish Land League is now agitating for. The rights of property, equitable, mutual and

legitimate course of business can never be tampered with to suit the communistic dross of humanity. A mob who renders life and property insecure, increases crime and subverts justice, is not a class deserving of either charity or lenity, nor will such a faction be countenanced by the well-disposed part of any community. It is only those who possess a morbid sympathy for all sorts of criminals,—and who look upon “boycotting,” assassination and rebellion as being among the favorite amusements of modern times,—that will favor any such a rabble of outlaws.

The recent votes condemnatory of such faction, taken in the British House of Commons, by the assembled wisdom of the United Kingdom, on the introduction of a bill for the better protection of life and property in Ireland,—and questions in connection therewith,—is a most striking illustration of how sacredly those rights are guarded by those statesmen who rule the destinies of the British Empire. In that grave national emergency the Fenian leaders of the Irish mobocracy were voted down by an average majority of nearly *forty to one*. The result of this test between civilization and barbarism is in marked contrast with the mob rule tendency manifested by the American Congress, in extending their pandering resolution of sympathy to an agrarian mob, whose motto is to destroy those rights which the British Nation guard so sacredly. To countenance mob rule at home, and perpetuate a reign of communistic terror in the United Kingdom, seems to be the height of the ambition, both of the statesmen of “Irish America,” her servile truckling press, and her frothy Fenian orators and agitators of mob rule. And altho’ this resolution was merely a stroke of policy, to catch the Irish vote, yet it has given as effeminate-imbecile a character to the American House of Representatives as the formation of a woman’s—or Mrs. Partington’s—branch of the Irish Land League has given to that agrarian organization in Ireland. The American Republic, in her social relations to other civilized countries, appears to be like those of the slums of a great city to its well-governed portions. As these places are a common resort for all those whose depraved

natures cause them to seek disreputable haunts, where the restraints of law and order are almost unknown ; so also has the American nation become the theatre for all the revolutionary scum of Europe,—Fenians or Irish Land Leaguers, Nihilists, Socialists and Communists,—who in turn practice their arts of deception and fraud on the credulous and mob rule element of that country.